

# Cutting Through Spiritual Materialism



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## **Sneak Preview**

Trungpa spans the gulf between the esoteric traditions of the East and the everyday joys, sorrows, and questions of American life as he presents stages of the spiritual path and attitudes toward spirituality. Various traps that spiritual practitioners fall into are investigated — such as confusing temporary bliss or tranquility with the awakened state of mind, or succumbing to the subtle maneuvers that ego makes to appropriate spiritual techniques and ideas to its own purpose.

## **Introduction**

The following series of talks was given in Boulder, Colorado in the fall of 1970 and the spring of 1971. At that time we were just forming Karma Dzong, our meditation center in Boulder. Although most of my students were sincere in their aspiration to walk on the spiritual path, they brought to it a great deal of confusion, misunderstanding and expectation. Therefore, I found it necessary to present to my students an overview of the path and some warnings as to the dangers along that path.

It now seems that publishing these talks may be helpful to those who have become interested in spiritual disciplines. Walking the spiritual path properly is a very subtle process; it is not something to jump into naively. There are numerous sidetracks which lead to a distorted, ego-centered version of spirituality; we can deceive ourselves into thinking we are developing spiritually when instead we are strengthening our egocentricity through spiritual techniques. This fundamental distortion may be referred to as spiritual materialism.

These talks first discuss the various ways in which people involve themselves with spiritual materialism, the many forms of self-deception into which aspirants may fall. After this tour of the sidetracks along the way, we discuss the broad outlines of the true spiritual path.

The approach presented here is a classical Buddhist one —not in a formal sense, but in the sense of presenting the heart of the Buddhist approach to spirituality. Although the Buddhist way is not theistic it does not contradict the theistic disciplines. Rather the differences between the ways are a matter of emphasis and method. The basic problems of spiritual materialism are common to all spiritual disciplines. The Buddhist approach begins with our confusion and suffering and works toward the unraveling of their origin. The theistic approach begins with the richness of God and works toward raising consciousness so as to experience God's presence. But since the obstacles to relating with God are our confusions and negativities, the theistic approach must also deal with them. Spiritual pride, for example, is as much a problem in the theistic disciplines as in Buddhism.

According to the Buddhist tradition, the spiritual path is the process of cutting through our confusion, of uncovering the awakened state of mind. When the awakened state of mind is crowded in by ego and its attendant paranoia, it takes on the character of an underlying instinct. So it is not a matter of building up the awakened state of mind, but rather of burning out the confusions which obstruct it. In the process of burning out these confusions, we discover enlightenment. If the process were otherwise, the awakened state of mind would be a product, dependent upon cause and effect and therefore liable to dissolution. Anything which is created must, sooner or later, die. If enlightenment were created in such a way, there would always be the possibility of ego reasserting itself, causing a return to the

confused state. Enlightenment is permanent because we have not produced it; we have merely discovered it. In the Buddhist tradition the analogy of the sun appearing from behind the clouds is often used to explain the discovery of enlightenment. In the meditation practice we clear away the confusion of ego in order to glimpse the awakened state. The absence of ignorance, of being crowded in, of paranoia, opens up a tremendous view of life. One discovers a different way of being.

The heart of the confusion is that man has a sense of self which seems to him to be continuous and solid. When a thought or emotion or even occurs, there is a sense of someone being conscious of what is happening. You sense that you are reading these words. This sense of self is actually a transitory, discontinuous event, which in our confusion seems to be quite solid and continuous. Since we take our confused view as being real, we struggle to maintain and enhance this solid self. We try to feed it pleasures and shield it from pain. Experience continually threatens to reveal our transitoriness to us, so we continually struggle to cover up any possibility of discovering our real condition. "But," we might ask, "if our real condition is an awakened state, why are we so busy trying to avoid becoming aware of it?" It is because we have become so absorbed in our confused view of the world, that we consider it real, the only possible world. This struggle to maintain the sense of a solid, continuous self is the action of ego.

Ego, however, is only partially successful in shielding us from pain. It is the dissatisfaction which accompanies ego's struggle that inspires us to examine what we are doing. Since there are always gaps in our self-consciousness, some insight is possible.

An interesting metaphor used in Tibetan Buddhism to describe the functioning of ego is that of the "Three Lords of Materialism": the "Lord of Form," the "Lord of Speech," and the "Lord of Mind." In the discussion of the Three Lords which follows, the words "materialism" and "neurotic" refer to the action of ego.

The Lord of Form refers to the neurotic pursuit of physical comfort, security and pleasure. Our highly organized and technological society reflects our preoccupation with manipulating physical surroundings so as to shield ourselves from the irritations of the raw, rugged, unpredictable aspects of life. Push-button elevators, pre-packaged meat, air conditioning, flush toilets, private funerals, retirement plans, mass production, weather satellites, bulldozers, fluorescent lighting, nine-to-five jobs, television—all are attempts to create a manageable, safe, predictable, pleasurable world.

The Lord of Form does not signify the physically rich and secure life-situations we create per se. Rather it refers to the neurotic preoccupation that drives us to create them, to try to control nature. It is ego's ambition to secure and entertain itself, trying to avoid all irritation. So we cling to our pleasures and possessions, we fear change or force change, we try to create a nest or playground.

The Lord of Speech refers to the use of intellect in relating to our world. We adopt sets of categories which serve as handles, as ways of managing phenomena. The most fully developed products of this tendency are ideologies, the systems of ideas that rationalize, justify and sanctify our lives. Nationalism, communism, existentialism Christianity, Buddhism—all provide us with identities, rules of action, and interpretations of how and why things happen as they do.

Again, the use of intellect is not in itself the Lord of Speech. The Lord of Speech refers to the inclination on the part of ego to interpret anything that is threatening or irritating in such a way as to neutralize the threat or turn it into something "positive" from the ego's point of view. The Lord of Speech refers to the use of concepts as filters to screen us from a direct perception of what is. The concepts are taken too seriously; they are used as tools to solidify our world and ourselves. If a world of nameable things exists, then "I" as one of the nameable things exists as well. We wish not to leave any room for threatening doubt, uncertainty or confusion.

The Lord of Mind refers to the effort of consciousness to maintain awareness of itself. The Lord of Mind rules when we use spiritual and psychological disciplines as the means of maintaining our self-consciousness, of holding onto our sense of self. Drugs, yoga, prayer, meditation, trances, various psychotherapies—all can be used in this way.

Ego is able to convert everything to its own use, even spirituality. For example, if you have learned of a particularly beneficial meditation technique of spiritual practice, then ego's attitude is, first to regard it as an object of fascination and, second to examine it. Finally, since ego is seeming solid and cannot really absorb anything, it can only mimic. Thus ego tries to examine and imitate the practice of meditation and the meditative way of life. When we have learned all the tricks and answers of the spiritual game, we automatically try to imitate spirituality, since real involvement would require the complete elimination of ego, and actually the last thing we want to do is to give up the ego completely. However, we cannot experience that which we are trying to imitate; we can only find some area within the bounds of ego that seems to be the same thing. Ego translates everything in terms of its own state of health, its own inherent qualities. It feels a sense of great accomplishment and excitement at have been able to create such a pattern. At last it has created a tangible accomplishment, a confirmation of its own individuality.

If we become successful at maintaining our self-consciousness through spiritual techniques, then genuine spiritual development is highly unlikely. Our mental habits become so strong as to be hard to penetrate. We may even go so far as to achieve the totally demonic state of complete "Egohood."

Even though the Lord of Mind is the most powerful in subverting spirituality, still the other two Lords can also rule the spiritual practice. Retreat to nature, isolation, simple, quiet, high people –all can be ways of shielding oneself from irritation, all can be expressions of the Lord of Form. Or perhaps religion may provide us with a rationalization for creating a secure nest, a simple but comfortable home, for acquiring an amiable mate, and a stable, easy job.

The Lord of Speech is involved in spiritual practice as well. In following a spiritual path we may substitute a new religious ideology for our former beliefs, but continue to use it in the old neurotic way. Regardless of how sublime our ideas may be, if we take them too seriously and use them to maintain our ego, we are still being ruled by the Lord of Speech.

Most of us, if we examine our actions, would probably agree that we are ruled by one or more of the Three Lords. "But," we might ask, "so what? This is simply a description of the human condition. Yes, we know that our technology cannot shield us from war, crime, illness, economic insecurity, laborious work, old age and death; nor can our ideologies shield us from doubt, uncertainty, confusion and disorientation; nor can our therapies protect us from the dissolution of the high states of consciousness that we may temporarily achieve and the disillusionment and anguish that follow. But what else are we to do? The Three Lords seem too powerful to overthrow, and we don't know what to replace them with."

The Buddha, troubled by these questions, examined the process by which the Three Lords rule. He questioned why our minds follow them and whether there is another way. He discovered that the Three Lords seduce us by creating a fundamental myth: that we are solid beings. But ultimately the myth is false, a huge hoax, a gigantic fraud, and it is the root of our suffering. In order to make this discover he had to break through very elaborate defenses erected by the Three Lords to prevent their subjects from discovering the fundamental deception which is the source of their power. We cannot in any way free ourselves from the domination of the Three Lords unless we too cut through, layer by layer, the elaborate defenses of these Lords.

The Lords' defenses are created out of the material of our minds. This material of mind is used by the Lords in such a way as to maintain the basic myth of solidity. In order to see for ourselves how this process works we must examine our own experience. "But how," we might ask, "are we to conduct the examination? What method or tool are we to use?" The method that the Buddha discovered is meditation. He discovered that struggling to find answers did not work. It was only when there were gaps in his struggle that insights came to him. He began to realize that there was a sane, awake quality within him which manifested itself only in the absence of struggle. So the practice of meditation involves "letting be."

There have been a number of misconceptions regarding meditation. Some people regard it as a trancelike state of mind. Others think of it in terms of training, in the sense of mental gymnastics. But meditation is neither of these, although it does involve dealing with neurotic states of mind. The

neurotic state of mind is not difficult or impossible to deal with. It has energy, speed and a certain pattern. The practice of meditation involves letting be – trying to go with the patter, trying to go with the energy and the speed. In this way we learn how to deal with these factors, how to relate with them, not in the sense of causing them to mature in the way we would like, but in the sense of knowing them for what they are and working with their pattern.

There is a story regarding the Buddha which recounts how he once gave teaching to a famous sitar player who wanted to study meditation. The musician asked, “Should I control my mind or should I completely let go?” The Buddha answered, “Since you are a great musician, tell me how you would tune the strings of your instrument.” The musician said, “I would make them not too tight and not too loose.” “Likewise,” said the Buddha, “in you meditation practice you should not impose anything too forcefully on your mind, nor should you let it wander.” That is the teaching of letting the mind be in a very open way, of feeling the flow of energy without trying to subdue it and without letting it get out of control, of going with the energy pattern of the mind. This is meditation practice.

Such practice is necessary generally because our thinking pattern, our conceptualized way of conducting our life in the world, is either too manipulative, imposing itself upon the world, or else runs completely wild and uncontrolled. Therefore, our meditation practice must begin with ego’s outermost layer, the discursive thoughts which continually run through our minds, our mental gossip. The Lords use discursive thought as their first line of defense, as the pawns in their effort to deceive us. The more we generate thoughts, the busier we are mentally and the more convinced we are of our existence. So the Lords are constantly trying to activate these thoughts, trying to create a constant overlapping of thoughts so that nothing can be seen beyond them. In true meditation there is no ambition to stir up thoughts, nor is there an ambition to suppress them. They are just allowed to occur spontaneously and become an expression of basic sanity. They become the expression of the precision and the clarity of the awakened state of mind.

If the strategy of continually creating overlapping thoughts is penetrated, then the Lords stir up emotions to distract us. The exciting, colorful, dramatic quality of the emotions captures our attention as if we were watching an absorbing film show. In the practice of meditation we neither encourage emotions nor repress them. By seeing them clearly, by allowing them to be as they are, we no longer permit them to serve as a means of entertaining or distracting us. Thus they become the inexhaustible energy which fulfills egoless action.

In the absence of thoughts and emotions the Lords bring up a still more powerful weapon, concepts. Labeling phenomena creates a feeling of a solid definite world of “things.” Such a solid world reassures us that we are a solid, continuous thing as well. The world exists, therefore I, the perceiver of the world, exist. Meditation involves seeing the transparency of concepts, so that labeling no longer serves as a way of solidifying our world and our image of self. Labeling becomes simply the act of discrimination. The Lords have still further defense mechanisms, but it would be too complicated to discuss them in this context.

By the examination of his own thoughts, emotions, concepts and the other activities of mind, the Buddha discovered that there is no need to struggle to prove our existence, that we need not be subject to the rule of the Three Lords of Materialism. There is no need to struggle to be free; the absence of struggle is in itself freedom. This egoless state is the attainment of Buddhahood. The process of transforming the material of mind from expressions of ego’s ambition in to expressions of basic sanity and enlightenment through the practice of meditation – this might be said to be the true spiritual path.

### **Spiritual Materialism**

We have come here to learn about spirituality. I trust the genuine quality of this search but we must question its nature. The problem is that ego can convert anything to its own use, even spirituality. Ego is constantly attempting to acquire and apply the teachings of spirituality for its own benefit. The teachings are treated as an external thing, external to “me,” a philosophy which we try to imitate. We do not actually want to identify with or become the teachings. So if our teacher speaks of renunciation of ego, we attempt to mimic renunciation of ego. We go through the motions, make the appropriate gestures, but we really do not want to sacrifice any part of our way of life. We become skillful actors,

and while playing deaf and dumb to the real meaning of the teachings, we find some comfort in pretending to follow the path.

Whenever we begin to feel any discrepancy or conflict between our actions and the teachings, we immediately interpret the situation in such a way that the conflict is smoothed over. The interpreter is ego in the role of spiritual advisor. The situation is like that of a country where church and state are separate. If the policy of the state is foreign to the teachings of the church, then the automatic reaction of the king is to go to the head of the church, his spiritual advisor, and ask his blessing. The head of the church then works out some justification and gives the policy his blessing under the pretense that the king is the protector of the faith. In an individual's mind, it works out very neatly that way, ego being both king and head of the church.

This rationalization of the spiritual path and one's actions must be cut through if true spirituality is to be realized. However, such rationalizing is not easy to deal with because everything is seen through the filter of ego's philosophy and logic, making all appear neat, precise and very logical. We attempt to find a self-justifying answer for every question. In order to reassure ourselves, we work to fit into our intellectual scheme every aspect of our lives which might be confusing. And our effort is so serious and solemn, so straight-forward and sincere, that it is very difficult to be suspicious of it. We always trust the "integrity" of our spiritual advisor.

It does not matter what we use to achieve self-justification: the wisdom of sacred books, diagrams or charts, mathematical calculations, esoteric formulae, fundamentalists religion, depth psychology, or any other mechanism. Whenever we begin to evaluate, deciding that we should or should not do this or that, then we have already associated our practice or our knowledge with categories, one pitted against the other, and that is spiritual materialism, the false spirituality of our spiritual advisor. Whenever we have a dualistic notion such as, "I am doing this because I want to achieve a particular state of consciousness, a particular state of being," the automatically we separate ourselves from the reality of what we are.

If we ask ourselves, "What is wrong with evaluating, with taking sides?" the answer is that, when we formulate a secondary judgment, "I should be doing this and should avoid doing that," then we have achieved a level of complication which takes us a long way from the basic simplicity of what we are. The simplicity of meditation means just experiencing the ape instinct of ego. If anything more than this is laid onto our psychology, then it becomes a very heavy, thick mask, a suit of armor.

It is important to see that the main point of any spiritual practice is to step out of the bureaucracy of ego. This means stepping out of ego's constant desire for a higher, more spiritual, more transcendental version of knowledge, religion, virtue, judgment, comfort or whatever it is that a particular ego is seeking. One must step out of spiritual materialism. If we do not step out of spiritual materialism, if we in fact practice it, then we may eventually find ourselves possessed of a huge collection of spiritual paths. We may feel these spiritual collections to be very precious. We have studied so much. We may have studied Western philosophy or Oriental philosophy, practiced yoga or perhaps studied under dozens of great masters. We have achieved and we have learned. We believe that we have accumulated a hoard of knowledge. And yet, having gone through all this, there is still something to give up. It is extremely mysterious! How could this happen? Impossible! But unfortunately it is so. Our vast collections of knowledge and experience are just part of ego's display, part of the grandiose quality of ego. We display them to the world and, in so doing, reassure ourselves that we exist, safe and secure, as "spiritual" people.

But we have simply created a shop, an antique shop. We could be specializing in oriental antiques or medieval Christian antiques or antiques from some other civilization or time, but we are, nonetheless, running a shop. Before we filled our shop with so many things the room was beautiful: whitewashed walls and a very simple floor with a bright lamp burning in the ceiling. There was one object of art in the middle of the room and it was beautiful. Everyone who came appreciated its beauty, including ourselves.

But we were not satisfied and we thought, “Since this one object makes my room so beautiful, if I get more antiques, my room will be even more beautiful.” So we began to collect, and the end result was chaos.

We searched the world over for beautiful objects – India, Japan, many different countries. And each time we found an antique, because we were dealing with only one object at a time, we saw it as beautiful and thought it would be beautiful in our shop. But when we brought the object home and put it there, it became just another addition to our junky collection. The beauty of the object did not radiate out any more, because it was surrounded by so many other beautiful things. It did not mean anything anymore. Instead of a room full of beautiful antiques we created a junk shop!

Proper shopping does not entail collecting a lot of information or beauty, but it involves fully appreciating each individual object. This is very important. If you really appreciate an object of beauty, then you completely identify with it and forget yourself. It is like seeing a very interesting, fascinating movie and forgetting that you are the audience. At that moment there is no world; your whole being is that scene of that movie. It is that kind of identification, complete involvement with one thing. Did we actually taste it and chew it and swallow it properly, that one object of beauty, that one spiritual teaching? Or did we merely regard it as a part of our vast and growing collection?

I place so much emphasis on this point because I know that all of us have come to the teachings and practice of meditation not to make a lot of money, but because we genuinely want to learn, want to develop ourselves. But if we regard knowledge as an antique, as “ancient wisdom” to be collected, then we are on the wrong path.

As far as the lineage of teachers is concerned, knowledge is not handed down like an antique. Rather, one teacher experiences the truth of the teachings, and he hands it down as inspiration to his student. That inspiration awakens the student, as his teacher was awakened before him. Then the student hands down the teachings to another student and so the process goes. The teachings are always up to date. They are not “ancient wisdom,” an old legend. The teachings are not passed along as information, handed down as a grandfather tells traditional folk tales to his grandchildren. It does not work that way. It is real experience.

There is a saying in the Tibetan scriptures: “Knowledge must be burned, hammered and beaten like pure gold. Then one can wear it as an ornament.” So when you receive spiritual instruction from the hands of another, you do not take it uncritically, but you burn it, you hammer it, you beat it, until the bright, dignified color of gold appears. Then you craft it into an ornament, whatever design you like, and you put it on. Therefore, dharma is applicable to every age, to every person; it has a living quality. It is not enough to imitate your master or guru; you are not trying to become a replica of your teacher. The teachings are an individual persona experience, right down to the present holder of the doctrine.

Perhaps many of my readers are familiar with the stories of Naropa and Tilopa and Marpa and Milarepa and Gampopa and the other teachers of the Kagyu lineage. It was a living experience for them, and it is a living experience for the present holders of the lineage. Only the details of their life-situations are different. The teachings have the quality of warm, fresh baked bread; the bread is still warm and hot and fresh. Each baker must apply the general knowledge of how to make bread to his particular dough and oven. Then he must personally experience the freshness of this bread and must cut it fresh and eat it warm. He must make the teachings his own and then must practice them. It is a very living process. There is no deception in terms of collecting knowledge. We must work with our individual experiences. When we become confused, we cannot turn back to our collection of knowledge and try to find some confirmation or consolation: “The teacher and the whole teaching is on my side.” The spiritual path does not go that way. It is a lonely, individual path.

### **Q. Do you think spiritual materialism is a particularly American problem?**

A. Whenever teachings come to a country from abroad, the problem of spiritual materialism is intensified. At the moment America is, without any doubt, fertile ground ready for the teachings. And because America is so fertile, seeking spirituality, it is possible for America to inspire charlatans.

Charlatans would not choose to be charlatans unless they were inspired to do so. Otherwise, they would be bank robbers or bandits, inasmuch as they want to make money and become famous. Because America is looking so hard for spirituality, religion becomes any easy way to make money and acquire fame. So we see charlatans in the role of student, chela, as well as in the role of guru. I think America at this particular time is a very interesting ground.

**Q. Have you accepted any spiritual master as a guru, any particular living spiritual master?**

A. At present there is no one. I left my gurus and teachers behind in Tibet, physically, but the teachings stay with me and continue.

**Q. So who are you following, more or less?**

A. Situations are the voice of my guru, the presence of my guru.

**Q. After Shakyamuni Buddha attained enlightenment, was there some trace of ego left in him so that he could carry on his teachings?**

A. The teaching just happened. He did not have the desire to teach or not to teach. He spent seven weeks sitting under the shade of a tree and walking along the bank of a river. Then someone just happened along and he began to speak. One has no choice; you are there, an open person. Then the situation presents itself and teaching happens. That is what is called "Buddha activity."

**Q. It is difficult not to become acquisitive about spirituality. Is this desire for acquisitions something that is shed along the way?**

A. You should let the first impulse die down. Your first impulse toward spirituality might put you into some particular spiritual scene; but if you work with that impulse, then the impulse gradually dies down and at some stage becomes tedious, monotonous. This is a useful message. You see, it is essential to relate to yourself, to your own experience, really. If one does not relate to oneself, then the spiritual path becomes dangerous, becomes purely external entertainment, rather than an organic personal experience.

**Q. If you decide to seek your way out of ignorance, you can almost definitely assume that anything you do that feels good will be beneficial to the ego and actually blocking the path. Anything that seems right to you will be wrong, anything that doesn't turn you upside-down will bury you. Is there any way out of this?**

A. If you perform some act which is seemingly right, it does not mean that it is wrong, for the very reason that wrong and right are out of the picture altogether. You are not working on any side, neither the "good" side nor the "bad" side, but you are working with the totality of the whole, beyond "this" and "that." I would say there is complete action. There is no partial act, but whatever we do in connection with good and bad seems to be a partial act.

**Q. If you are feeling very confused and trying to work your way out of the confusion, it would seem that you are trying too hard. But if you do not try at all, then are we to understand that we are fooling ourselves?**

A. Yes, but that does not mean that one has to live by the extremes of trying too hard or not trying at all. One has to work with a kind of "middle way," a complete state of "being as you are." We could describe this with a lot of words, but one really has to do it. If you really start living the middle way, then you will see it, you will find it. You must allow yourself to trust yourself, to trust in your own intelligence. We are tremendous people, we have tremendous things in us. We simply have to let ourselves be. External aid cannot help. If you are not willing to let yourself grow, then you fall into the self-destructive process of confusion. It is self-destruction rather than destruction by someone else. That is why it is effective; because it is self-destruction.

**Q. What is faith? Is it useful?**

A. Faith could be simple-minded, trusting, blind faith, or it could be definite confidence which cannot be destroyed. Blind faith has no inspiration. It is very naive. It is not creative, though not exactly destructive. It is not creative because your faith and yourself have never made any connection, any communication. You just blindly accepted the whole belief, very naively.

In the case of faith as confidence, there is a living reason to be confident. You do not expect that there will be a prefabricated solution mysteriously presented to you. You work with existing situations without fear, without any doubt about involving yourself. This approach is extremely creative and positive. If you have definite confidence, you are so sure of yourself that you do not have to check yourself. It is absolute confidence, real understanding of what is going on now, therefore you do not hesitate to follow other paths or deal in whatever way is necessary with each new situation.

**Q. What guides you on the path?**

A. Actually, there does not seem to be any particular guidance. In fact, if someone is guiding you, that is suspicious, because you are relying on something external. Being fully what you are in yourself becomes guidance, but not in the sense of vanguard, because you do not have a guide to follow. You do not have to follow someone's tail, but you sail along. In other words, the guide does not walk ahead of you, but walks with you.

**Q. Could you say something more about the way in which meditation short-circuits the protective mechanisms of the ego?**

A. The protective mechanism of ego involves checking oneself, which is an unnecessary kind of self-observance. Meditation is not based on meditating on a particular subject by checking oneself; but meditation is complete identification with whatever techniques you are employing. Therefore there will be no effort to secure oneself in the practice of meditation.

**Q. I seem to be living in a spiritual junkyard. How can I make it into a simple room with one beautiful object?**

A. In order to develop an appreciation of your collection you have to start with one item. One has to find a stepping stone, a source of inspiration. Perhaps you would not have to go through the rest of the items in your collection if you studied just one piece of material. That one piece of material could be a sign-post that you managed to confiscate in New York City, it could be as insignificant as that. But one must start with one thing, see its simplicity, the rugged quality of this piece of junk or this beautiful antique. If we could manage to start with just one thing, then that would be the equivalent of having one object in an empty room. I think it is a question of finding a stepping stone. Because we have so many possessions in our collection, a large part of the problem is that we do not know where to begin. One has to allow one's instinct to determine which will be the first thing to pick up.

**Q. Why do you think that people are so protective of their egos? Why is it so hard to let go of one's ego?**

A. People are afraid of emptiness of space, or the absence of company, the absence of a shadow. It could be a terrifying experience to have no one to relate to, nothing to relate with. The idea of it can be extremely frightening, though not the real experience. It is generally a fear of space, a fear that we will not be able to anchor ourselves to any solid ground, that we will lose our identity as a fixed and solid and definite thing. This could be very threatening.

**Surrendering**

At this point we may have come to the conclusion that we should drop the whole game of spiritual materialism; that is, we should give up trying to defend and improve ourselves. We may have glimpsed that our struggle is futile and may wish to surrender, to completely abandon our efforts to defend ourselves. But how many of us could actually do this? It is not as simple and easy as we might think. To what degree could we really let go and be open? At what point would we become defensive?



In this lecture we will discuss surrendering, particularly in terms of the relationship between work on the neurotic state of mind and work with a personal guru or teacher. Surrendering to the “guru” could mean opening our minds to life-situations as well as to an individual teacher. However, if our life-style and inspiration is working toward an unfolding of the mind, then we will almost certainly find a personal guru as well. So in the next few talks we will emphasize relating to a personal teacher.

One of the difficulties in surrendering to a guru is our preconceptions regarding him and our expectations of what will happen with him. We are preoccupied with ideas of what we would like to experience with our teacher: “I would like to see this; that would be the best way to see it; I would like to experience this particular situation, because it is in exact accordance with my expectation and fascination.”

So we try to fit things into pigeonholes, try to fit the situation to our expectations, and we cannot surrender any part of our anticipation to all. If we search for a guru or teacher, we expect him to be saintly, peaceful, quiet, a simple and wise man. When we find that he does not match our expectations, then we begin to be disappointed, we begin to doubt.

In order to establish a real teacher-student relationship it is necessary for us to give up all our preconceptions regarding that relationship and the condition of opening and surrender. “Surrender” means opening oneself completely, trying to get beyond fascination and expectation.

Surrender also means acknowledging the raw, rugged, clumsy and shocking qualities of one’s ego, acknowledging them and surrendering them as well. Generally, we find it very difficult to give out and surrender our raw and rugged qualities of ego. Although we may hate ourselves, at the same time we find our self-hatred a kind of occupation. In spite of the fact that we may dislike what we are and find that self-condemnation painful, still we cannot give it up completely. If we begin to give up our self-criticism, then we may feel that we are losing our occupation, as though someone were taking away our job. We would have no further occupation if we were to surrender everything; there would be nothing to hold on to. Self-evaluation and self-criticism are, basically, neurotic tendencies which derive from our not having enough confidence in ourselves, “confidence” in the sense of seeing what we are, knowing what we are, knowing we can afford to open. We can afford to surrender that raw and rugged neurotic quality of self and step out of fascination, step out of preconceived ideas.

We must surrender our hopes and expectations, as well as our fears, and march directly into disappointment, work with disappointment, go into it and make it our way of life, which is a very hard thing to do. Disappointment is a good sign of basic intelligence. It cannot be compared to anything else: it is so sharp, precise, obvious and direct. If we can open, then we suddenly begin to see that our expectations are irrelevant compared with the reality of the situations we are facing. This automatically brings a feeling disappointment.

Disappointment is the best chariot to use on the path of the dharma. It does not confirm the existence of our ego and its dreams. However, if we are involved with spiritual materialism, if we regard spirituality as a part of our accumulation of learning and virtue, if spirituality becomes a way of building ourselves up, then of course the whole process of surrendering is completely distorted. If we regard spirituality as a way of making ourselves comfortable, then whenever we experience something unpleasant, a disappointment, we try to rationalize it: “Of course this must be an act of wisdom the part of the guru, because I know, I’m quite certain the guru doesn’t do harmful things. Guruji is a perfect being and whatever Guruji does is right. Whatever Guruji does is for me, because he is on my side. So I can afford to open. I can safely surrender. I know that I am treading on the right path.” Something is not quite right about such an attitude. It is, at best, simple-minded and naive. We are captivated by the awesome, inspiring, dignified and colorful aspect of “Guruji.” We dare not contemplate any other way. We develop the conviction that whatever we experience is part of our spiritual development. “I’ve made it, I have experienced it, I am a self-made person and I know everything, roughly, because I’ve read books and they confirm my beliefs, my rightness, my ideas. Everything coincides.”

We can hold back in still another way, not really surrendering because we feel that we are very genteel, sophisticated and dignified people. “Surely we can’t give ourselves to this dirty, ordinary street-scene

of reality.” We have the feeling that every step of the path should be a lotus petal and we develop a logic that interprets whatever happens to us accordingly. If we fall, we create a soft landing which prevents sudden shock. Surrendering does not involve preparing for a soft landing; it means just landing on hard, ordinary ground, on rocky, wild countryside. Once we open ourselves, then we land on what is.

Traditionally, surrendering is symbolized by such practices as prostration, which is the act of falling on the ground in a gesture of surrender. At the same time we open psychologically and surrender completely by identifying ourselves with the lowest of the low, acknowledging our raw and rugged quality. There is nothing that we fear to lose once we identify ourselves with the lowest of the low. By doing so, we prepare ourselves to be an empty vessel, ready to receive the teachings.

In the Buddhist tradition, there is this basic formula: “I take refuge in the Buddha, I take refuge in the dharma, I take refuge in the sangha.” I take refuge in the Buddha as the example of surrender, the example of acknowledging negativity as part of our makeup and opening to it. I take refuge in the dharma – dharma, the “law of existence,” life as it is. I am willing to open my eyes to the circumstances of life as they are. I am not willing to view them as spiritual or mystical, but I am willing to see the situations of life as they really are. I take refuge in the sangha. “Sangha” means “community of people on the spiritual path,” “companions.” I am willing to share my experience of the whole environment of life with my fellow pilgrims, my fellow searchers, those who walk with me; but I am not willing to lean on them in order to gain support. I am only willing to walk along with them. There is a very dangerous tendency to lean on one another as we tread the path. If a group of people leans one upon the other, then if one should happen to fall down, everyone falls down. So we do not lean on anyone else. We just walk with each other, side by side, shoulder to shoulder, working with each other, going with each other. This approach to surrendering, this idea of taking refuge is very profound.

The wrong way to take refuge involves seeking shelter – worshipping mountains, sun gods, moon gods, deities of any kind simply because they would seem to be greater than we. This kind of refuge taking is similar to the response of the little child who says, “If you beat me, I’ll tell my mommy,” thinking that his mother is a great, archetypically powerful person. If he is attacked, his automatic recourse is to his mother, an invincible and all-knowing, all-powerful personality. The child believes his mother can protect him, in fact that she is the only person who can save him. Taking refuge in a mother or father-principle is truly self-defeating; the refuge-seeker has no real basic strength at all, no true inspiration. He is constantly busy assessing greater and smaller powers. If we are small, then someone greater can crush us. We seek refuge because we cannot afford to be small and without protection. We tend to be apologetic: “I am such a small thing, but I acknowledge your great quality. I would like to worship and join your greatness, so will you please protect me?”

Surrendering is not a question of being low and stupid, nor wanting to be elevated and profound. It has nothing to do with levels and evaluation. Instead, we surrender because we would like to communicate with the world “as it is.” We do not have to classify ourselves as learners or ignorant people. We know where we stand, therefore we make the gesture of surrendering, of opening, which means communication, link, direct communication with the object of our surrendering. We are not embarrassed about our rich collection of raw, rugged, beautiful and clean qualities. We present everything to the object of our surrendering. The basic act of surrender does not involve the worship of an external power. Rather it means working together with inspiration, so that one becomes an open vessel into which knowledge can be poured.

Thus openness and surrendering are the necessary preparation for working with a spiritual friend. We acknowledge our fundamental richness rather than bemoan the imagined poverty of our being. We know we are worthy to receive the teachings, worthy of relating ourselves to wealth of the opportunities for learning.

## Shambhala Meditation



**Chögyam Trungpa**

*“Shambhala: The Sacred Path of the Warrior”, (Pages 35- 41)*  
*“The Essential: Discovering Basic Goodness”*

We have to accept personal responsibility for uplifting our lives. When you don't punish or condemn yourself, when you relax more and appreciate your body and mind, you begin to contact the fundamental notion of basic goodness in yourself. So it is extremely important to be willing to open yourself to yourself. Developing tenderness toward yourself allows you to see both your problems and your potential accurately. You don't feel that you have to ignore your problems or exaggerate your potential. That kind of gentleness toward yourself and appreciation of yourself is very necessary. It provides the ground for helping yourself and others.

As human beings, we have a working basis within ourselves that allows us to uplift our state of existence and cheer up fully. That working basis is always available to us. We have a mind and a body, which are very precious to us. Because we have a mind and body, we can comprehend this world. Existence is wonderful and precious. We don't know how long we will live, so while we have our life, why not make use of it? Before we even make use of it, why don't we appreciate it?

How do we discover this kind of appreciation? Wishful thinking or simply talking about it does not help. In the Shambhala tradition, the discipline for developing both gentleness toward ourselves and appreciation of our world is the sitting practice of meditation.

The practice of meditation was taught by the Lord Buddha over twenty-five hundred years ago, and it has been part of the Shambhala tradition since that time. It is based on an oral tradition: from the time of the Buddha, this practice has been transmitted from one human being to another. In this way, it has remained a living tradition, so that, although it is an ancient practice, it is still up to date.

By *meditation* here, we mean something very basic and simple that is not tied to anyone culture. We are talking about a very basic act: sitting on the ground, assuming a good posture, and developing a sense of our spot, our place on this earth. This is the means of rediscovering ourselves and our basic goodness, the means to tune ourselves in to genuine reality, without any expectations or preconceptions.

The word *meditation* is sometimes used to mean contemplating a particular theme or object: meditating *on* such and such a thing. But here we are talking about a completely different concept of meditation: unconditional meditation, without any object or idea in mind. In the Shambhala tradition, meditation is simply training our state of being so that our mind and body can be synchronized. Through the practice of meditation, we can learn to be without deception, to be fully genuine and alive.

Our life is an endless journey; it is like a broad highway that extends infinitely into the distance. The practice of meditation allows us to experience all the textures of the roadway, which is what the journey is all about.

Through the practice of meditation, we begin to find that, within ourselves, there is no fundamental complaint about anything or anyone at all.

Meditation practice begins by sitting down and assuming your seat cross-legged on the ground. You begin to feel that, by simply being on the spot, your life can become workable and even wonderful. You realize that you are capable of sitting like a king or queen on a throne. The regalness of that situation shows you the dignity that comes from being still and simple.

In the practice of meditation, an upright posture is extremely important. Having an upright back is not an artificial posture. It is natural to the human body. When you slouch, that is unusual. You can't breathe properly when you slouch. So when you sit erect, you are proclaiming to yourself and to the rest of the world that you are going to be a warrior, a fully human being.

To have a straight back you do not have to strain yourself by pulling up your shoulders; the uprightness comes naturally from sitting simply but proudly on the ground or on your meditation cushion. Then, because your back is upright, you feel no trace of shyness or embarrassment, so you do not hold your head down. You are not bending to anything. Because of that, your shoulders become straight automatically, so you develop a good sense of head and shoulders. Then you can allow your legs to rest naturally in a cross-legged position; your knees do not have to touch the ground. You complete your posture by placing your hands lightly, palms down, on your thighs. This provides a further sense of assuming your spot properly.

In that posture, you don't just gaze randomly around. You have a sense that you are *there* properly; therefore, your eyes are open, but your gaze is directed slightly downward, maybe six feet in front of you. In that way, your vision does not wander here and there, but you have a further sense of deliberateness and definiteness. You can see this royal pose in many ancestral cultures around the world. Is a universal posture, not limited to one culture or time.

In your daily life, you should also be aware of your posture, your head and shoulders, how you walk, and how you look at people. Even when you are not meditating, you can maintain a dignified state of existence. You can transcend your embarrassment and take pride in being a human being. Such pride is "acceptable and good."

Then, in meditation practice, as you sit with a good posture, you pay attention to your breath. When you breathe, you are utterly there, properly there. You go out with the outbreath, your breath dissolves, and then the inbreath happens naturally. Then you go out again.

So there is a constant going out with the outbreath. As you breathe out, you dissolve, you diffuse. Then your inbreath occurs naturally; you don't have to follow it in. You simply come back to your posture, and you are ready for another outbreath. Go out and dissolve: *tshoo*; then come back to your posture; then *tshoo*, and come back to your posture.

Then there will be an inevitable *bing!* –thought. At that point, you say, "thinking." You don't say it out loud; you say it mentally: "thinking." Labeling your thoughts gives you tremendous leverage to come back to your breath. When one thought takes you away completely from what you are actually doing – when you do not even realize that you are on the cushion, but in your mind, you say "thinking," and you bring yourself back to the breath.

It doesn't really matter what thoughts you have. In the sitting practice of meditation, whether you have monstrous thoughts or benevolent thoughts, all of them are regarded purely as thinking. No thought deserves a gold medal or a reprimand. Just label your thoughts "thinking," then go back to your breath. "Thinking," back to the breath; "thinking," back to the breath.

The practice of meditation is very precise. It has to be on the dot, right on the dot. It is quite hard work, but if you remember the importance of your posture, that will allow you to synchronize your mind and body. If you don't have good posture, your practice will be like a lame horse trying to pull a cart. It will never work.

So first you sit down and assume your posture, then you work with your breath; *tshoo*, go out, come back to your posture; *tshoo*, come back to your posture; *tshoo*. When thoughts arise, you label them "thinking" and come back to your posture, back to your breath.

You have mind working with breath, but you always maintain body as a reference point. You are not working with your mind alone. You are working with your mind and your body, and when the two work together, you never leave reality.

The ideal state of tranquility comes from experiencing body and mind being synchronized. If body and mind are unsynchronized, then your body will slump –and your mind will be somewhere else. It is like a badly made drum: so either the frame breaks or the skin breaks, and there is no constant tautness. When mind and body are synchronized, then, because of your good posture, your breathing happens naturally; and because your breathing and your posture work together, your mind has a reference point to check back to. Therefore, your mind will go out naturally with the breath.

This method of synchronizing your mind and body is training you to be very simple and to feel that you are not special, but ordinary, extra-ordinary. You sit simply, as a warrior, and out of that, a sense of individual dignity arises. You are sitting on the earth, and you realize that this earth deserves you and you deserve this earth. You are there –fully, personally, genuinely. So meditation practice in the Shambhala tradition is designed to educate people to be honest and genuine, true to themselves.

In some sense, we should regard ourselves as being burdened: we have the burden of helping this world. We cannot forget this responsibility. to others. But if we take our burden as a delight, we can actually liberate this world. The way to begin is with ourselves. From being open and honest with ourselves, we can also learn to be open with others. So we can work with the rest of the world, on the basis of the goodness we discover in ourselves. Therefore, meditation practice is regarded as a good, and in fact excellent, way to overcome warfare in the world: our own warfare.

## [The Shambhala Vision](#)



**Chögyam Trungpa**

*“Shambhala: The Sacred path of the warrior (pg. 25-34)*

*“The Essential: Creating an Enlightened Society”*

*“The Shambhala teachings are founded on the premise that there is basic human wisdom that can help to solve the world’s problems. This wisdom does not belong to anyone culture or religion, nor does it come only from the West or the East. Rather, it is a tradition of human warriorship that has existed in many cultures at many times throughout history.”*

In Tibet, as well as many other Asian countries, there are stories about a legendary kingdom that was a source of learning and culture for present-day Asian societies. According to the legends, this was a place of peace and prosperity, governed by wise and compassionate rulers. The citizens were equally kind and learned, so that, in general, the kingdom was a model society. This place was called *Shambhala*.

It is said that Buddhism played an important role in the development of the Shambhala society. The legends tell us that Shakyamuni Buddha gave advanced tantric teachings to the first king of Shambhala, Dawa Sangpo. These teachings, which are preserved as the *Kalacakra Tantra*, are considered to be among the most profound wisdom of Tibetan Buddhism. After the king had received this instruction, the stories say that all of the people of Shambhala began to practice meditation and to follow the Buddhist path of loving kindness and concern for all beings. In this way, not just the rulers but all of the subjects of the kingdom became highly developed people.

Among the Tibetan people, there is a popular belief that the kingdom of Shambhala can still be found, hidden in a remote valley somewhere in the Himalayas. There are, as well, a number of Buddhist texts that give detailed but obscure directions for reaching Shambhala, but there are mixed opinions as to whether these should be taken literally or metaphorically.

Other legends say that the kingdom of Shambhala disappeared from the earth many centuries ago. At a certain point, the entire society had become enlightened, and the kingdom vanished into another more celestial realm.

Many scholars, however, believe that the stories of Shambhala are completely mythical. While it is easy enough to dismiss the kingdom of Shambhala as pure fiction, it is also possible to see in this legend the expression of a deeply rooted and very real human desire for a good and fulfilling life.

In fact, among many Tibetan Buddhist teachers, there has long been a tradition that regards the kingdom of Shambhala, not as an external place, but as the ground or root of wakefulness and sanity that exists as a potential within every human being. From that point of view, it is not important to determine whether the kingdom of Shambhala is fact or fiction. Instead, we should appreciate and emulate the ideal of an enlightened society that it represents.

For although the Shambhala tradition is founded on the sanity and gentleness of the Buddhist tradition, at the same time, it has its own independent basis, which is directly cultivating who and what we are as human beings. The Shambhala teachings or “Shambhala vision,” as this approach is more broadly called, is one such attempt to encourage a wholesome existence for ourselves and others.

The Shambhala teachings are founded on the premise that there *is* basic human wisdom that can help to solve the world's problems. This wisdom does not belong to anyone culture or religion, nor does it come only from the West or the East. Rather, it is a tradition of human warriorship that has existed in many cultures at many times throughout history.

*Warriorship* here does not refer to making war on others. Aggression is the source of our problems, not the solution. Here the word *warrior* is taken from the Tibetan *pawo*, which literally means "one who is brave." Warriorship in this context is the tradition of human bravery, or the tradition of fearlessness. The North American Indians had such a tradition, and it also existed in South American Indian societies. The Japanese ideal of the samurai also represented a warrior tradition of wisdom, and there have been principles of enlightened warriorship in Western Christian societies as well. King Arthur is a legendary example of warriorship in the Western tradition, and great rulers in the Bible, such as King David, are examples of warriors common to both the Jewish and Christian traditions. On our planet Earth, there have been many fine examples of warriorship.

The key to warriorship and the first principle of Shambhala vision is "*not being afraid of who you are*". Ultimately, that is the definition of bravery: *not being afraid of yourself*.

Shambhala vision is the opposite of selfishness. When we are afraid of ourselves and afraid of the seeming threat the world presents, then we become extremely selfish. We want to build our own little nests, our own cocoons, so that we can live by ourselves in a secure way.

But we can be much more brave than that. We must try to think beyond our homes, beyond the fire burning in the fireplace, beyond sending our children to school or getting to work in the morning. We must try to think how we can help this world. If we don't help, nobody will. It is our turn to help the world. At the same time, helping others does not mean abandoning our individual lives. You don't have to rush out to become the mayor of your city in order to help others, but you can begin with your relatives and friends and the people around you. In fact, you can start with yourself. The important point is to *realize that you are never off duty*. You can never just relax, because the whole world needs help.

Many people have theories about what the world needs. Some people think that the world needs communism; some people think that the world needs democracy; some people think that technology will save the world; some people think that technology will destroy the world. The Shambhala teachings are not based on converting the world to another theory. The premise of Shambhala vision is that in order to establish an enlightened society for others, we need to discover what inherently we have to offer the world.

So to begin with, we should make an effort to examine our own experience, in order to see what it contains that is of value in helping ourselves and others to uplift their existence.

If we are willing to take an unbiased look, we will find that in spite of all our problems and confusion, all our emotional and psychological ups and downs, there is something basically good about our existence as human beings. Unless we can discover that ground of goodness in our own lives, we cannot hope to improve the lives of others. Discovering real goodness comes from *appreciating very simple experiences*. We are speaking here of the basic goodness of being alive—which does not depend on our accomplishments or fulfilling our desires. We experience glimpses of goodness all the time, but we often fail to acknowledge them. When we see a bright color, we are witnessing our own inherent goodness. When we hear a beautiful sound, we are hearing our own basic goodness. When we step out of the shower, we feel fresh and clean, and when we walk out of a stuffy room, we appreciate the sudden whiff of fresh air. These events may take a fraction of a second, but they are real experiences of goodness. They happen to us all the time, but usually we ignore them as mundane or purely coincidental. According to the Shambhala principles, however, it is *worthwhile to recognize and take advantage of those moments*, because they are revealing basic non-aggression and freshness in our lives—basic goodness.

Every human being has a basic nature of goodness, which is undiluted and unconfused. That goodness contains tremendous gentleness and appreciation. As human beings, we can make love. We can stroke

someone with a gentle touch; we can kiss someone with gentle understanding. We can appreciate beauty. We can appreciate the best of this world. We can actually cure ourselves of depression if we recognize that the world we have is good.

It is not just an arbitrary idea that the world is good, but it is good because we can *experience* its goodness. We can experience our world as healthy and straightforward, direct and real, because our basic nature is to go along with the goodness of situations.

We have an actual connection to reality that can wake us up and make us feel basically, fundamentally good. Shambhala vision is tuning in to our ability to wake ourselves up and recognize that goodness can happen to us. In fact, it is happening already.

What is lacking is a sense of humor. Humor here is having a light touch: not beating reality into the ground but appreciating reality with a light touch. The basis of Shambhala vision is rediscovering that perfect and real sense of humor, that light touch of appreciation.

If you look at yourself, if you look at your mind, if you look at your activities, you can repossess the humor that you have lost in the course of your life. To begin with, you have to look at your ordinary domestic reality: your knives, your forks, your plates, your telephone, your dishwasher, and your towels—ordinary things. There is nothing mystical or extraordinary about them, but if there is no connection with ordinary everyday situations, if you don't examine your mundane life, then you will never find any humor or dignity or, ultimately, any reality. The way you comb your hair, the way you dress, the way you wash your dishes—all of those activities are an extension of sanity; they are a way of connecting with reality. Very simply, Shambhala vision is trying to provoke you to understand how you live, your relationship with ordinary life.

As human beings, we are basically awake and we *can* understand reality. We are not enslaved by our lives; we are free. Being free, in this case, means simply that we have a body and a mind, and we can uplift ourselves in order to work with reality in a dignified and humorous way.

The discovery of basic goodness is not a religious experience particularly. Rather, it is the realization that we can directly experience and work with reality, the real world that we are in. Experiencing the basic goodness of our lives makes us feel that we are intelligent and decent people and that the world is not a threat. We can see our shortcomings without feeling guilty or inadequate, and at the same time, we can see our potential for extending goodness to others. We can tell the truth straightforwardly and be absolutely open, but steadfast at the same time.

The essence of warriorship is the essence of human bravery. Within our lifetime, there will be great problems in the world, but let us make sure that, within our lifetime, no disasters happen. We can prevent them. It is up to us. That is why Shambhala vision exists. It is a centuries-old idea: *by serving this world, we can save it*. But saving the world is not enough. We have to work to build an enlightened human society as well.



## Basic Goodness



Chögyam Trungpa

*“Shambhala: The Sacred Path of the Warrior”, (Pages 42-46 )*

“The Essential: The Genuine Heart of Sadness”

Imagine that you are sitting naked on the ground, with your bare bottom touching the earth and your head exposed to heaven above. A naked man or woman, sitting between heaven and earth.

Earth is always earth. The earth will let anyone sit on it, and earth never gives way. Likewise, sky is always sky; heaven is always heaven above you. Whether it is snowing or raining or the sun is shining, whether it is daytime or nighttime, the sky is always there. In that sense, we know that heaven and earth are trustworthy.

The logic of basic goodness is very similar. When we speak of basic goodness, we are not talking about having allegiance to good and rejecting bad. Basic goodness is good because it is unconditional, or fundamental. It is there already, in the same way that heaven and earth are there already. We don't reject our atmosphere. We don't reject the sun and the moon, the clouds and the sky. We accept them. We accept that the sky is blue; we accept the landscape and the sea. We accept highways and buildings and cities. Basic goodness is that basic, that unconditional. It is not a “for” or “against” view, in the same way that sunlight is not “for” or “against.”

The natural law and order of this world is not “for” or “against.” Fundamentally, there is nothing that either threatens us or promotes our point of view. The four seasons occur free from anyone's demand or vote. Hope and fear cannot alter the seasons.

There is day; there is night. There is darkness at night and light during the day, and no one has to turn a switch on and off. There is a natural law and order that allows us to survive, and that is basically good, good in that it is there and it works and it is efficient.

We often take for granted this basic law and order in the universe, but we should appreciate what we have. Without it, we would be in a total predicament. If we didn't have sunlight, we wouldn't have any vegetation, we wouldn't have any crops, and we couldn't cook a meal. So basic goodness is good *because* it is so basic, so fundamental. It is natural and it works, and therefore, it is good, rather than being good as opposed to bad.

The same principle applies to our makeup as human beings. We are lucky enough to have complete digestive and respiratory systems so that we can process what we take in and flush it out. Human existence is a natural situation, and like the law and order of the world, it is workable and efficient. In fact, it is wonderful, it is ideal.

Some people might say this world is the work of a divine principle, but the Shambhala teachings are not concerned with divine origins. The point of warriors' job is to work personally with our situation now, as it is. From the Shambhala point of view, when we say that human beings are basically good, we mean that they have every faculty they need, so that they don't have to fight with their world. Our being is good because it is not a fundamental source of aggression or complaint. We cannot complain

that we have eyes, ears, a nose, and a mouth. Basic goodness is what we have, what we are provided with. It is the natural situation that we have inherited from birth onward.

We should feel that it is wonderful to be in this world. How wonderful it is to see colors, feel hot and cold; we taste sweet and sour. We have these sensations, and we deserve them. They are good.

So the first step in realizing basic goodness is to appreciate what we have.

Basic goodness is very closely connected to the idea of *bodhicitta* in the Buddhist tradition. *Bodhi* means “awake” or “wakeful,” and *citta* means “heart,” so *bodhicitta* is “awakened heart.” Such awakened heart comes from being willing to face your state of mind. That may seem like a great demand, but it is necessary. You should examine yourself and ask how many times you have tried to connect with your heart, fully and truly. How often have you turned away, because you feared you might discover something terrible about yourself? How many times have you tried to shield yourself by reading the newspaper, watching television, or just spacing out? How much have you connected with yourself at all in your whole life?

The sitting practice of meditation is the means to rediscover basic goodness, and beyond that, it is the means to awaken this genuine heart within yourself. When you sit in the posture of meditation, you are exactly the naked man or woman whom we described earlier, sitting between heaven and earth. When you slouch, you are trying to hide your heart. But when you sit up right but relaxed in the posture of meditation, your heart is naked. Your entire being is exposed –to yourself, first of all, but to others as well. So through the practice of sitting still and following your breath as it goes out and dissolves, you are connecting with your heart. By simply letting yourself be, as you are, you develop genuine sympathy toward yourself.

When you awaken your heart in this way, you find, to your surprise, that your heart is empty. What are you, who are you, where is your heart? If you really look, you won’t find anything tangible and solid. Of course, you might find something *very* solid if you have a grudge against someone or you have fallen possessively in love. But that is not awakened heart. If you search for awakened heart, if you put your hand through your rib cage and feel for it, there is nothing there except for tenderness. You feel sore and soft, and if you open your eyes to the rest of the world, you feel tremendous sadness. This kind of sadness doesn’t come from being mistreated. Rather, this experience of sadness is unconditioned. It occurs because your heart is completely exposed. You feel so touched. Your experience is raw and tender and so personal.

The genuine heart of sadness comes from feeling that your nonexistent heart is full. You would like to spill your heart’s blood, give your heart to others.

For the warrior, this experience of sad and tender heart is what gives birth to fearlessness. Conventionally, being fearless means that you are not afraid or that, if some one hits you, you will hit him back. However, we are not talking about that street-fighter level of fearlessness. Real fearlessness is the product of tenderness. It comes from letting the world tickle your heart, your raw and beautiful heart. You are willing to share your heart with others.